

ILLUSTRATED SKETCH
OF THE
Women's Baptist Home
Mission Society

AN EVENING WITH THE
STEREOPTICON



CHICAGO
WOMEN'S BAPTIST HOME MISSION SOCIETY
2411 INDIANA AVENUE
1902

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THE WOMEN'S BAPTIST HOME MISSION SOCIETY

MARY G. BURDETTE

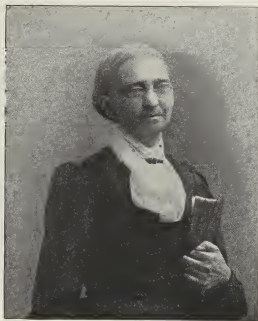


The nation had passed through a baptism of blood; and four millions of negro men, women, and children, hitherto held in bondage, had been declared free citizens of these United States. With this emancipation came the responsibility of educating and training the freed people into an intelligent and pure manhood and womanhood. To meet these responsibilities

schools were planted, but as time went on it became evident that there was a widespread and sore need not reached by the schools, viz: The regeneration of home life, notably through the instilling of right views concerning womanhood, wifehood, and motherhood. A work from cabin to cabin, a work face to face, hand to hand, heart to heart; a work mainly and distinctively with women, and through women for the race, and from its very nature a work which must be done by women.

What human agencies did God use to make known His thought concerning the importance of this, then, new department of work?

First of all, Joanna P. Moore.



JOANNA P. MOORE



MRS. EMILY LUCAS BLACKALL

The story of her work may not be told here, but who does not know of it? God led her forth alone, along an untried path, with no assured support excepting His promise that, trusting in Him and doing good, she would dwell in the land and be fed; to use her own words, "That bread and water should be sure." For thirteen years, a b u n d a n t in labors, she waited the recognition of the claims of the kind of work she was doing, her intense desire finding expression in the pathetic cry, "I have looked and looked for help until my eyes are dim and have called until my voice is weary."

There came other appeals, and among them one of touching pathos, through Mrs. Emily Lucas Blackall. Mrs. Blackall had been explaining to a company of Christian Indian women how their sisters in the states were sending gospel messages to heathen women in far away



BLANKET INDIAN WOMEN

lands, when one of her hearers asked the question: "If the sisters in the states can do so much for heathen women so far away, why do they not do something for Indian women on the plains?" (Blanket Indians.)



MRS. J. N. CROUSE



MRS. C. SWIFT

These cries sounded continually in the ears of women in Chicago, and impressed them as the very voice of God, bidding them, "Hearken and do. Defer not." In obedience to the heavenly mandate, the Women's Baptist Home Mission Society had its birth, February 1, 1877,



MRS. R. R. DONNELLEY



MRS. JAMES S. DICKERSON

its organization being effected in the Michigan Avenue (now Immanuel) Baptist Church, Chicago.

Mrs. J. N. Crouse was chosen to fill the President's chair, a position to which she has been re-elected every year, even until the present day.

Mrs. Carlos Swift was the first Corresponding Secretary and labored with unsparing devotion and marvelous efficiency until compelled by broken health to retire from the service.

Mrs. R. R. Donnelley served as Treasurer from the first year until the completion of the twelfth fiscal year. She is now chairman of the Executive Board.

The first chairman of the Executive Board was Mrs. James S. Dickerson, now a valued member of the Advisory Committee.

With the installation of these officers and the election of an Executive Board, the Society was fairly inaugurated. Miss J. P. Moore received the first commission conferred by the Society, May 1, 1877.

RECOGNITION

As soon as the fact of the existence of the Society was published, responses came from all parts of the country, proving that hearts were prepared, and the work of organizing branches was begun and carried



MISS HELEN R. JACKSON MISS MOORE
MISS SARAH BUTLER (Mrs. Morris)

MISS AGNES WILSON (Mrs. Weaver)
MISS JENNIE L. PECK

forward with an enthusiasm born of loyalty to home, to country, and to God. The Society presented itself for the recognition of the denomination during the Anniversaries at Providence, Rhode Island, in May, 1877, and met with a welcome gratifying and encouraging.

So vigorous was its subsequent growth that at the *First Annual Meeting*, held in Cleveland, May 28, 1878, auxiliaries were reported in fourteen states and territories, while contributions had been received from nearly every northern state, and nine missionaries were supported in whole or in part by the Society. Around Miss Moore were soon grouped the four choice helpers seen on the opposite page.



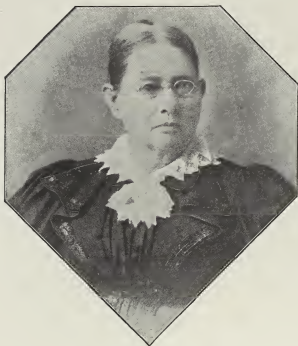
MRS. E. A. SHAW-INGALLS, M.D.

INDIANS

The first missionaries among the Indians to bear the commission of the Society were Mrs. Eliza Shaw, M. D., and Mrs. Bond, who were appointed during the summer of 1878. They worked with marked success among the Choctaws and Chickasaws. Mrs. Shaw subsequently became the wife of Major Ingalls and Mrs. Bond of Mr. Robb, of Atoka.

The appointment in January, 1878, of Elizabeth Johnson, herself a Swede, to labor among the Swedish people in Chicago marks the beginning of the work of the Society among European immigrants.

The *Fourth Annual Report*, for the year ending April 30,



MRS. C. BOND-ROBB



ELIZABETH JOHNSON

Training School at 2338 Michigan Avenue, Chicago. The picture before us is not that of the original hired house, but of the present building, to which the headquarters of the *Women's Baptist Home Mission Society* and



BAPTIST MISSIONARY TRAINING SCHOOL
2411 INDIANA AVENUE, CHICAGO

1881, told of *twenty-eight* missionaries, who had labored during the whole or part of the year on *twelve* different fields among Negroes, Indians, Scandinavians, and Germans.

Mrs. A. Johanning was the first German missionary. She labored among the Germans of St. Louis, Missouri.

THE TRAINING SCHOOL

By this time it had become evident that the work was too serious and responsible to be intrusted to novices, that to secure the best results, the missionaries must be qualified for service by special and appropriate training, and the 5th of September, 1881, records the opening of the *Baptist Missionary*

the *Baptist Missionary Training School* were removed in May, 1890. This property cost \$50,902.90, including the furnishing, and belongs, free of incumbrance, to the Society.

From its organization to October, 1902, the school has enrolled 577 students, of this number about 50 are laboring in foreign fields, while many others are serving in the home land. The number of graduates to June, 1902, was 332.

Mrs. M. M. Whaley was engaged as Matron, and began her service with the renting of the building and opening of the school. Miss Mary G. Burdette was installed as Preceptress in January, 1882. Mrs. C. D. Morris has served the Society as Preceptress since September, 1888.

TIDINGS

"As the work progressed and the number of auxiliary societies, or "Branches" increased, it became evident that some way must be found to relieve missionaries of the too great tax of writing special letters, and at the same time furnish the four hundred Branches with necessary information concerning work on our fields. On the screen you see the first page of the first number of 1881, two months earlier the Training School. you to a fac-simile of issued January 1, 1900. list of the various dec-
society's work, also its

"CHRIST IN
with the suggestive
Bethany, where Jesus
guest. And so the
year by year until with
lished, a training
operation, a society
items of interest, a



MRS. C. D. MORRIS



MARY G. BURDETTE

sionaries, and a loyal and steadily increasing constituency, the Society is fairly equipped for aggressive work, and with fervent hearts we are ready to sing:

God of the nations, in whose sight
Are all who dwell on land and sea;
We raise our song, we lift our prayer
To Thee, our Father's God, to Thee.

From every nation, clime, and tongue
Come heathen to our very doors;
While thousands here would fain destroy
And drive the gospel from our shores.

From North to South the cry rings out;
From East to West, from sea to sea;
The work is great, the lab'ers few;
Redeemer, Christ, we come to Thee.



MRS. M. M. WHALEY

TIDINGS, issued in July, lies earlier than the opening of the year. In contrast we treat page 1, No. 5, vol. XIX. On this may be seen a list of the departments of the Sonoma:

EVERY HOME,"
picture of the home at
was ever a welcome
cause has prospered
headquarters estab-
school in successful
organ, giving monthly
faithful band of mis-

Women's Baptist Home Mission Society

TIDINGS

No. I.

SOME REASONS WHY.

JULY, '81.

DEAR SISTER:

The Women's Baptist Home Mission Society, in sending you this leaflet, calls your attention to the two main reasons for its publication:

First. It is designed to furnish fresh, interesting and appropriate matter to be used at the meetings of Branches and Mission Bands.

Second. It is to relieve the missionaries of a burden too heavy to be borne; that of writing manuscript letters to be read at meetings. Remember that there are about four hundred Branches and Bands clamoring for letters, and not quite thirty missionaries to supply the demand. When you realize this fact you will doubtless cheerfully agree with us in feeling that the burden of such personal correspondence should not be added to their already incessant toil. Nevertheless, you need such letters and we intend that you shall have them. The leaflet which you now hold in your hands will tell you how. It is the first number of "Tidings," and will be followed by others in monthly succession, so that you may expect a fresh budget of news for every meeting if your meetings are held once a month, and each number will contain just such information as you will need to make your missionary meeting interesting and profitable. In accordance with arrangements made with the missionaries, the Corresponding Secretary will receive every month letters from each field. These letters will be carefully read and the choicest selections made for "TIDINGS," one copy of which will be sent to the President or Secretary of each Branch or Mission Band. The matter thus selected for this leaflet will not be published at any time in any other paper or magazine; so that the person who reads from it at a meeting may be assured that the matter presented is entirely new to her hearers.

You will also see by reference to the present number, that instead of a letter from one missionary, you have communications from four, working among three different classes of people, and each of these letters is as essentially *yours* as if coming to you in the handwriting and sealed envelope of the writer.

As you value these letters, and appreciate the labors of the missionaries in their efforts to seek and save the lost, we beg that you will write to them occasionally, expressing your sympathy and interest, and cheering their hearts with strong, loving words, and then, unless they volunteer a personal answer, be content to read their replies in "Tidings."

The question of publishing a monthly leaflet for the use of those upon whom rested the duty of providing matter for missionary meetings was presented to the Society at its annual meeting at Indianapolis, and carefully discussed. There seemed to be a unanimous conviction that such a publication was greatly needed, and a committee was appointed to give the matter further consideration and convey the sense of the Society upon the subject in a report to the Executive Board. The following is a copy of the report as adopted by the Board in Chicago at the meeting, June 21, 1881:

To the Executive Board of the Women's Baptist Home Mission Society, Chicago.

DEAR SISTERS: The Committee to whom was referred for consideration the advisability of the publication of a monthly leaflet as proposed at the last annual meeting of the Society, at Indianapolis, submit the following:

First. We regard the proposition with favor, believing that such a publication is much needed by our Branch Societies as a source of information and inspiration to increased labor and zeal.

Second. We recommend that the fact be kept prominently before all whom it may concern that the leaflet is only for limited and gratuitous distribution, and is expected in no way to take the place of the *Home Mission Monthly*, or the columns of the denominational press, for all of which the same amount of matter regarding the work of the Society shall be furnished as heretofore.

M. A. EHLERS,
S. C. H. CHENEY,
M. G. BURDETTE, } Committee.

TIDINGS

FROM THE
WOMEN'S BAPTIST
HOME MISSION
SOCIETY

CHRIST
IN
EVERY HOME

HOW
BEAUTIFUL
ARE THE FEET
OF THEM
THAT BRING
GLAD TIDINGS
OF GOOD
THINGS
1877

SOCIETY
HEAD
QUARTERS
BRANCHES
MISSION
BANDS
MISSIONARIES
FIELDS
TRAINING
SCHOOL
1900



CHRIST AT THE HOME OF MARY AND MARTHA.

2411 INDIANA AVE.

CHICAGO, ILL.



NEGRO MOTHER AND CHILDREN

Open our eyes to view the need—

Lift up our eyes Thy strength to see;
Thou bring'st the people unto us;
Help us to bring them, Lord, to Thee.

With the inspiration of this hymn thrilling our hearts, the picture which takes the place of the prayer song, transports us once more to the South, where the Society now has more than fifty missionaries, of whom

nearly a score are colored women, who, in house-to-house visiting, Mother's Meetings, Industrial Schools, Sunshine Bands, Bible Bands, Fireside Schools, and motherly oversight of girls in schools, are trying to realize the motto of the Society.

"CHRIST IN EVERY HOME"

Our next picture brings to view a typical negro boy, a fine subject for missionary effort.

And here is a crowd of these young Americans of African descent, with complexions shading from ebony through browns and yellows to white. This is an alley meeting in Charleston, South Carolina. Writing of these meetings, Miss Whipple says:

"We have met in the courts and alleys nearly one hundred poor, neglected children in a single day, who have little to incite them to a higher life, but everything to lead them into sin and vice. The majority of these attend neither day nor Sunday school. A sister in Memorial church asked me to come in the court where she lives and teach



the children. I am thankful for the privilege of gathering around me in this good woman's home every Friday morning about twenty neglected little ones, who are eager to learn about Jesus and His love. They give the best attention, and some are very bright and learn quickly. I have now four children's meetings in as many different courts, having as many as forty children in one meeting.



AN ALLEY MEETING

"During the month of January the average attendance in four courts and alleys was ninety-nine. One rainy day in one of the courts fifty-five were present at the meeting, and on the coldest day in the winter the aggregate attendance at three meetings was fifty. The night preceding, there were no services in the Baptist churches because of the severe cold. These colored people especially dread the cold, and these children are not warmly clad, most of them had no cloaks, and some came barefooted. The influence of these meetings is being felt throughout the city. Through them children are led into the Industrial and Sunday schools."

At one of these meetings a mother hearing a lesson taught on cleanliness and order, said to the missionary, "You made that up a purpose for me, didn't you?" "No," replied the missionary. But the result was a transformed home, with scoured floors, clean walls and beds, and neatly arranged furniture.

The next picture shows progress, representing, as it does, negro children in the same city belonging to a Mission Band, "The Seed Sowers," conducted by Miss Cadet.

And here is a scene to make glad the heart. It represents one of very many families who have been blessed by the establishment and mainte-



THE SEED SOWERS, MORRIS STREET BAPTIST CHURCH, CHARLESTON, SOUTH CAROLINA

nance of what Miss Moore calls "A Fireside School," and which she defines as "A school taught at home, to which the whole family belongs." The books are *first*, the *Bible*; second, "*Hope*," which contains a Bible lesson for each day; and *third*, other instructive and helpful books which the family read and discuss together. The object of the Fireside School is to help parents and children make their own homes pure, intelligent, and happy, and, also, to extend this blessing to all homes that can be reached by them. This plan, as far as it is carried out, means regenerated hearts, cultivated minds, clean bodies, and transformed homes.

The next picture introduces another phase of the work of the Society in the South. This is a cooking class in Roger Williams University, one of the schools of the American Baptist Home Mission Society, with which the Women's Baptist Home Mission Society co-operates in the support of missionary teachers known as Preceptresses or Matrons.

It is the privilege of these workers to help the students in these schools in the many practical ways which a thoughtful, loving woman may find, and thus come into personal contact with each life. Many of them have charge of the Bible studies in the class rooms, where they teach the spiritual truths that are to govern every phase of life. These teachings they apply in the home life, even in such work as these girls are doing.

In line with this is the teaching of various domestic accomplishments, including sewing, from the patchwork, beginning in the ordinary field sewing school, to the higher grades illustrated in the picture before us, in which we see a class of young women in Bishop College, another of the schools of the American Baptist Home Mission Society, to which the Women's Baptist Home Mis-



A FIRESIDE FAMILY



JENNIE L. PECK

FLORENCE DYSART



MISS PETTIGREW'S COOKING CLASS, ROGER WILLIAMS UNIVERSITY NASHVILLE, TENNESSEE



A SEWING CLASS AT BISHOP COLLEGE, MARSHALL, TEXAS



CAROLINE BISHOP MISSIONARY TRAINING SCHOOL



GROUP OF COLORED MISSIONARIES COMMISSIONED DURING THE YEAR 1899-1900

SADIE LOPEZ

CATHERINE LEWIS

ELVIRA ALLEN

IDELLA CASON

ISABELLA CASON

sion Society sends a Matron to "mother the girls."

It is but a short one hundred miles from Bishop College at Marshall, to Dallas, Texas, where we find the Caroline Bishop Missionary Training School. Miss Peck and Miss Dysart are in charge of this school.

Crossing the Southland to Raleigh, North Carolina, we find another of these Training Schools for training colored women for Christian work. Here is a group of graduates.

Miss Emma L. Miller is Preceptress and Miss May C. Hamilton is her associate.

Of twenty-five colored women employed by the Women's Baptist Home Mission Society last year, eighteen were graduates of these schools, and proved faithful and efficient.



EMMA L. MILLER

INDIANS

We have a gentle hint in the appearance of the picture now before us, that it is time we were turning our attention to the work of the Society among the Indians.

Miss Kate Ellett was sent by the Society in September, 1883, to the Indian University, where she served as Missionary Teacher until June, 1888, when she became the wife of Dr. J. S. Murrow and was commissioned to labor as general missionary among the Indians.



MAY C. HAMILTON

Notwithstanding the impression made by the question of the Christian Indian woman, "Why do you not do something for Indian women on the plains?" the Society had been organized fifteen years when it appointed its first missionary to the Blanket Indians, Maryetta J. Reeside,



MRS. KATE ELLETT MURROW

the Jesus road. And all know or ought to know how our boys and girls built Immanuel Chapel at Rainy Mountain Mission, and how the church has grown until there is a membership of over one hundred and fifty. The chapel has been enlarged to double the original size. We have not time to tell you more about the work here, or at Saddle Mountain, where the Christian Kiowas have organized a missionary society to send a "Jesus woman" to another tribe who have never heard the gospel. The Kiowas at

who, with Lauretta Ballew as her associate, began work among the Kiowas in November, 1892. Aim-day-co is the name by which the Indians know her. It was given to her by Chief Big Tree. It is an Indian expression which contains at once a warning of danger and a direction to safety. Big Tree said, "She found us on the wrong road and in the dark. She cried 'Aim-day-co,'—'turn this way,' and showed us the Jesus road." All know the story of the first converts, and how Miss Reeside and Miss Ballew went from Anadarko to the Rainy Mountain Mission, and lived in Gotebo's little house, teaching these Indians how to find and walk in

MARYETTA J. REESIDE
AIM-DAY-CO

IMMANUEL CHAPEL

Rainy Mountain have sent offerings too, and now we can tell of the opening of "Sunlight Mission" among the Hopi Indians of Arizona.

We will take a peep at this Comanche mother and papoose, and at this little Cheyenne brother, and this little Arapahoe sister, and let them, while they tell us of their gratitude for what Jesus women have done for them, plead with us to send more such teachers to tribes who are still in darkness and on the wrong road.

And now we will greet the Hopi women and girls on one



COMANCHE MOTHER AND PAPOOSE



A LITTLE CHEYENNE BROTHER



LITTLE ARAPAHOE SISTER



From Photograph by A. C. Vroman, Pasadena, Cal.

HOPI INDIAN GIRLS

of the high mesas in Arizona. It is to these people that our missionaries have recently gone with the words of life and light.

HYMN.

O'er the gloomy hills of darkness,
 Look my soul, be still and gaze;
 All thy promises do travail
 With a glorious day of grace;
 Blessed jubilee,
 Let thy glorious morning dawn.

Let the Indian, let the negro,
 Let the rude barbarian see
 That divine and glorious conquest,
 Once obtained on Calvary;
 Let the gospel
 Loud resound from pole to pole.

Fly abroad, thou mighty gospel,
 Win and conquer, never cease;
 May thy lasting, wide dominion
 Multiply and still increase.
 Sway thy scepter,
 Saviour all our country round.

This picture brings us face to face with immigrants just arriving from Europe, seeking in our "Land of the Free" advantages denied them in the Old World. There are all sorts. They come by hundreds of thousands annually. All are strangers in a strange land; some are good, some are bad, some are indif-



GROUP OF IMMIGRANTS PASSING FROM BARGE TO RECEPTION BUILDING

ferent, but all need friends and many need help, temporal and spiritual. And we are glad that the Society has at the landing place two such sweet spirited and intelligently helpful missionaries as Mary Melby and Maria Rapp. We look here at a group of women and girls—thrifty immigrants whom we are glad to welcome. Sometimes a group of children crying for food is found, and a mother, wan and weary, without means to satisfy their hunger. The missionary

takes in the situation and first brings to them the bread that perishes, and as they eat, tells them of Him who is the very Bread of Life, and who is ever ready to fill the souls of those who hunger and thirst after righteousness. Another family without money, without friends, with no place to go; day after day they have lingered in the landing place, sitting on the hard benches, or harder



THRIFTY IMMIGRANTS



MISS MARY MELBY

the Bible Society with the following address: 'To the German Missionary with black dress, who gave us a Testament as we landed.' It was encouraging for me to read it. Another letter came from a family whom I had helped to start on their way to Chicago. They asked me to direct them to the kind of a church to which they should go. I did so with great pleasure, and they are regular attendants.

"To-day I received a letter from a girl to whom I gave a word of advice last May. She thanks me, and says that she is now a happy,

floor, while the father has sought in vain for employment. The missionary looks into their despairing faces, listens to the tale of woe, and sets her wits at work. As a result, employment is found and the family kindly urged to attend church services. To prove their gratitude for kindness received they accept the invitation, listen to the Gospel, open their hearts to truth, and become members of the household of faith.

SEED-BEARING FRUIT

"Beautiful letters," wrote Mrs. Shiek, "come to me from immigrants, which show that the seed is bearing fruit. One of the letters was sent to



MARIA RAPP

contented, and devoted member of a Baptist church. Let God be praised!

"Another bit of news came to me from a man and wife—Catholics—who were presented with a Testament, and began to read it hesitatingly, but lo! the Spirit spoke to their hearts and they believed, and are now both rejoicing in the Lord, and are members of the Baptist church."

Similar testimonies are numerous.

Among the European immigrants in the United States the Society is supporting about forty missionaries. But we have no time to speak of their work, for in the place of Europeans we see a group of laughing Chinese children, who are saying:

"Do you know why we are so happy?"

"Because we go to the kindergarten."



CHINESE CHILDREN

AH OI

AH YUEN (BOY)

AH WONG



GROUP OF CHILDREN IN OUR CHINESE KINDERGARTEN

And here are more of these little Chinese who find our kindergarten in San Francisco a happy place. It is supported by *Baby Band*. We have a school here also for older boys and girls, and Miss Voss has been doing excellent work with Chinese children in Portland, Oregon. Here is a group of her children. Hear what they say:



We love this flag! For under its folds, all are made free and happy and glad.



We love this Name!—When to earth He came,
He brought love and light and joy,
And we know that into our homes
When He comes He will bring the same.

We are glad that our missionaries teach Chinese children to love the flag of our country, but here is a picture we like even better.

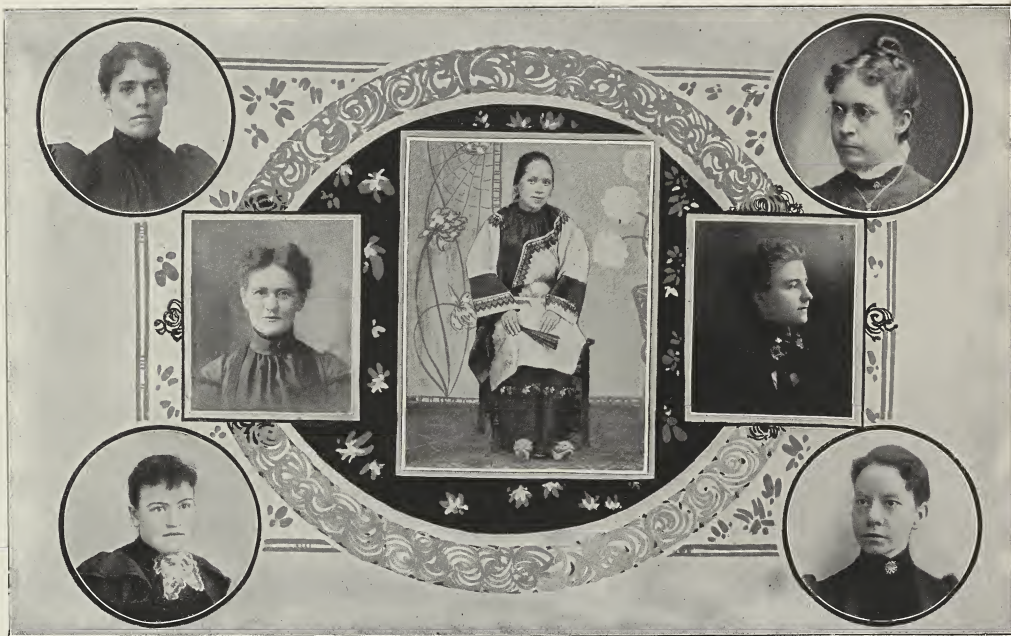
Not in vain are our missionaries teaching these Chinese children, day by day, who Jesus is and what He does. Even now fruit is appearing.

But the work is not confined to the children, but carried into their homes to women and older girls, otherwise shut away from opportunity to hear the Gospel. The Society is represented in the work of nine missionaries among the Chinese; the picture shows a group of them.

The next picture brings us face to face with a pioneer home in the new West and recalls Miss Miller's lines:

I LOVE THE WEST.

I love the West, the wild, wild West;
I love its snow-capped mountains;
Its cañons, valleys, sunny glens,
Its forest's deep, and grassy fens,
Its streams and dashing fountains.



A GROUP OF MISSIONARIES AMONG CHINESE



PIONEERING IN THE WEST

I love the West, the new, new West;
 Her veins new blood is flushing;
 New homes, new towns, new cities rise;
 From every land beneath the skies
 New life to her is rushing.

I love the West, the coming West,
 When all our land adorning,
 The Sun of Righteousness shall rise,
 And luminate the western skies.
 Oh, usher in that morning!

That this vision may be realized presupposes a prompt, vigorous, and persistent gospel work. It has been truly said that what the West most needs is life—not physical life, for that is dominant—but spiritual life, the life that comes from contact with the Son of God, a knowledge of whom must be pressed upon them by the people of God. The West needs the consecrated minister—the earnest, self-sacrificing missionary.

Our children there are dwelling,
 Neglected and astray,
 Whose hearts are often swelling
 To learn of Zion's way.
 Bear, bear to them the treasure,
 And bid the exiles come;
 There is no sweeter pleasure
 Than preaching Christ at home.

Heroic men and women have toiled and are toiling as Gospel messengers in the West, but as yet, the fields are great, the laborers few.



MISS BRADLEY'S CHAPEL IN SOUTH McALESTER, I. T. SOME OF THE CHILDREN
IN HER MISSION SUNDAY SCHOOL

We give now two pictures which illustrate some of the ways in which missionaries of the Women's Baptist Home Mission Society are helping to win the West for Christ.

Miss Bradley is a missionary in South McAlester, who takes great delight in gathering boys and girls about her in the Sunday School, in the Industrial School, and in the Mission Band, and in many other ways she does what she can to make them better and happier.

She tells us that she was greatly hindered in her work because she had no suitable place to gather the children. The rooms in her little home were too small, and when the children crowded in, the air was so close and warm they nearly suffocated. But what could be done to improve matters? Well, God helped her, and on November 10, 1899, the little chapel which you see in the picture was opened, and many a good time, not only in Industrial and Sunday Schools, have Miss Bradley and the children enjoyed there; there have been prayer meetings and preaching services, and sinners have been converted and souls saved. The building is twenty-eight feet square, and now Miss Bradley writes that it is crowded each Sunday to its utmost limit. She says, "We are praying and hoping for a great ingathering of precious souls."

OUR MISSION GROUP AT LA PLAZITA DEL LLANO

MINA S. EVERETT

The first visit made to this place by any evangelical missionaries was on March 20, 1899, by the missionaries of the Women's Baptist Home Mission Society. The Lord led. From the train Mrs. Tooms and I went to a house where we were cordially received by an aged woman, very ill. A few moments of conversation led us into sweet fellowship, for she was a "secret believer." Our visits seemed to give her great joy and encouragement, and we went weekly until her spirit left its house of clay. During our first visit she directed us to a house where she thought we might hold industrial meetings. On entering this home we found a boy very ill with smallpox so were obliged to seek further, but at the next house we secured a very comfortable and well lighted room. Mrs. Padilla, the lady of the house, made the room ready and arranged seats for our class, who appear in the picture. The walls of the room were neatly covered with images and pictures of saints.

Our first meeting was held on Monday afternoon, March 27, 1899.



OUR MISSION AT LA PLAZITA
MISS EVERETT AND MRS TOOMS (Back of the others)

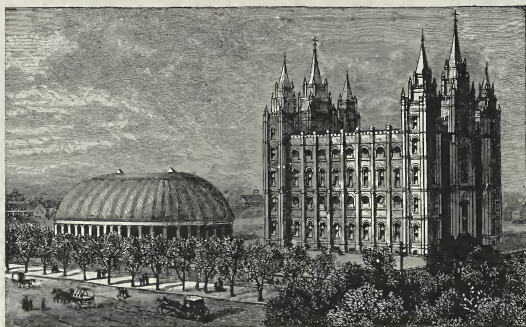
We doubted whether we would be permitted to sing a gospel song, but we ventured, and the venture won. We sang, "What a Friend We Have in Jesus," then "The Wonderful Words of Life." From that good hour the singing has been a charm and is leading them into gospel truth.

In the beginning we could not use the Bible, that is we did not have it in sight, but used quotations from it. Our purpose was to first win their friendship and confidence, then we could more easily teach them. The first opening of the blessed word was with a young lady who was practicing English pronunciation. The book provided well for practice, as in one column the English is given and the opposite column has the Spanish. She was delighted with the subject and now reads from her own New Testament.

Now we have an open Bible for all. A Bible lesson is given at each meeting. We are full of praise to His name because He led us on that cold, windy day to hearts and homes that are now making room for the dear Lord Jesus.

Oh, that we could in some way bring Christian hearts into closer sympathy with the uncomforted, unloved Mexicans of this land. God bless the Women's Baptist Home Mission Society for the cup of loving service it is passing from door to door among these thirsty, waiting people.

The work in New Mexico is not confined to the Mexicans. Miss Everett writes: "Oh, for time and space that we might tell you even one-half the need among Americans."



Tabernacle

Temple



A MORMON PATRIARCH AND HIS FAMILY. A, B, C, D, HIS FOUR WIVES.
1-23, HIS CHILDREN

Enthroned in the heart of the West is Mormonism, an ecclesiastical despotism, hostile alike to American Republicanism and a pure Christianity. The pictures which appropriately follow those of the tabernacle and temple well illustrate the true inwardness of the revelation of Joseph Smith concerning polygamy, and indicate the methods by which the "Saints" proposed to overrun the earth.

Honorable Chas. E. Landis, in his famous speech in the Roberts case, pays a well-deserved tribute to Christian missionaries who "tracked polygamy to its lair," and who have all along stood in the way of the



UTAH'S BEST CROP

polygamist. In reply to the assertion of Brigham H. Roberts, that but for woman's hysteria, all would be well in Utah, Mr. Landis says:

"It is true that woman, the American woman, is the head and front of this uprising, and I believe the gentleman from Utah has unconsciously paid the womanhood of America the highest tribute it has received. And why should she not be the head and front of this movement? Whom does it concern more than woman? The home is her world, and whatever menaces the peace or the security or the sanctity of that home is a war upon her. This is the reason she waged such relentless warfare against

human slavery. This is the reason she hates whisky, and, whatever the shortcomings of the American man, he knows that woman is right, and his love and affection for her are in proportion as her standard is high and her rule inflexible.

"The hysteria of women!' Had the gentleman been on Sinai with Moses when he received the Ten Commandments he would have pronounced the Decalogue an evidence of the 'hysteria' of God. This is not the 'hysteria of women.' It is the voice of sober, settled, womanly conviction. It is the cry of threatened honor. It is the plea for the home and the protest against the harem. To the everlasting honor and glory of American manhood be it said that at this time the voice of woman does not fall on deaf ears. It has been heard and will be heeded. The Representative from Utah will be sent back to his church and his people, and following him should be sent an amendment to the Federal Constitution that will settle for all time the question of polygamy.

"And in this connection I want to say that there have been some sneering allusions made to the gentle and refined and womanly woman who organized this movement. It has been suggested by the gentleman from Utah that she had better give her attention to sin and wickedness nearer home. She is giving her attention to sin and wickedness nearer home. Her work is and always has been practical, but her field is limitless, and her resources, thank God, apparently inexhausti-

ble. As a practical business woman she saw how futile it would be to grapple with vice in the slums of New York while the same vice was permitted to flourish as the dogma of an alleged religion in the new States of the West, and at the same time receive the tacit indorsement of the American Congress. Hence her organization of this force, which organization has aroused the nation and attracted the attention of the civilized world."

A nation that's righteous, exalted
shall be;
'Tis the voice of Jehovah in our land
of the free,
Let the deeds of the people conform
to this word,
And the voice of each patriot sing
praise to the Lord.



SENORA CARMEN ROMERO RUBIO
DE DIAZ
First Lady of Mexico



OUR KINDERGARTNER, BESSIE RICHARDS

United for service, a brotherhood
blest,
May Columbia's sons lead the
nations to rest,
And the sweet song of freedom
from hearts brave and true,
Honor God as the God of the
red, white, and blue.

Thrice blessed the nation whose
God is the Lord,
Whose glories are fadeless, whose
guide is the Word;
Proclaim through the world that
in freedom they stand,
Where the sceptre of Jesus holds
sway o'er the land.

MEXICO

We cross the Rio Grande
and entering the capital city
of our sister republic, Mexico,
salute the first lady of the
land. The president's wife
represents a small but
wealthy and cultured class



A MEXICAN HOME (PEONS)

of Mexicans. There is a more numerous, but still comparatively small, element in the population known as "middle class" people, but the masses are the peons or laborers.

Our missionaries visit among the lower and middle classes of people, but have little access to the abodes of the exclusive wealthy classes. Their most promising work is with the children, whom they find in their visits and gather into industrial and Sunday schools. Our kin-



OUR KINDERGARTEN IN THE CITY OF MEXICO

dergarten in the City of Mexico deserves more than a mention in passing.

Our Lady of Guadalupe, Mexico's Virgin Mary, "Mother of God," as they call her, is practically all the Savior they know. We have only time for a moment to look at this picture, and then at this group of *seven* missionaries, supported by the Society among twelve millions of Rome-blinded Mexicans.

Ah! to break the bonds of this Papal slave,
To lift her out of her deep-dug grave,
And tell her the power of Jesus to save,
There was never a blood-bought soul, I trow,
Unwilling to send, or unready to go
To the succor of blinded Mexico.



OUR LADY OF GUADALUPE

By way of a summary look a moment at the map of the United States and Mexico, on which is seen the mission stations at which missionaries of the Society labored during the year closing March 31, 1902. The stations number 107, the missionaries 160, and their fields included Americans, Asiatic, and European immigrants, Indians, Negroes, and Mexicans. And now are we through? No. What is wanting? Who are waiting? Our Islands are waiting. Song:





SUSAN E. JONES
HELEN BARNES ROBERTS

ESTHER GALVAN

MISSIONARIES AMONG MEXICANS

THERESA LEAL
FRANCISCA SALAS

MARIA MENDOZA

PAULA BAROCIO TOOMS
JENNIE G. BRISTOL

THE ISLANDS ARE WAITING
FOR THEE.

REV. W. O. CUSHING.

O Saviour, we pray Thee, send out
Thy sweet light
Far o'er the wide heaving sea;
The nations in darkness are longing
for day,
The islands, the islands are wait-
ing for Thee.

Inspire with Thy presence, O Saviour
divine,
The people who know of Thy love,
That forth to the isles of the sea may
be borne
The message, the message of grace
from above.

O, send now, we pray Thee, some
herald of Thine,
Some souls that with peace Thou
has blest;
O bid them go forth to the nations
in chains,
And tell them, and tell them of
Jesus and rest.



IDA HAYES
Our Missionary in Porto Rico

One missionary, Miss Ida Hayes, represents the Society in Porto Rico, of whom Rev. Hugh P. McCormick says:

"Miss Hayes is working hard and wisely. We are just beginning a new station up in the mountains at Caguas, and she will be of great assistance to the native pastor in getting things organized. You are to be congratulated in having secured such a woman to represent you here."

But is one missionary enough to represent the Society in Porto Rico?

And what about Cuba? Miss Anna Barkley, who had spent five years in mission work in India and fourteen years among the colored people in our own land, was the first missionary sent to this people. She arrived in Santiago on November 1, 1900. In her first letter she writes: "In every direction doors are opening and new opportunities coming. The faces are so eager and interested as they hear the Gospel. Pray for us that we may be able to do the *great* work before us."

During the latter part of 1900 Miss Effie Purdy was also commissioned to work in Cuba, being located at Puerto Principe, in a province adjoining the one where Miss Barkley had begun work. Miss Purdy had spent some time among Spanish-speaking people, knew the language, and was well fitted to do effective work from the first. But what are two among so many? Ought we to do more? If we ought, we can. Will we?



MISS ANNA BARKLEY
At Santiago

MISS EFFIE PURDY
At Puerto Principe

Look from Thy sphere of endless day,
O God of mercy and of might!
In pity look on those who stray,
Benighted in this world of light.

In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee!

Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

Send them Thy mighty Word to speak,
Till faith shall dawn and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.

Then all these wastes, a dreary scene,
That make us sadden as we gaze,
Shall grow with living waters green,
And lift to heaven the voice of praise.

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Slides for the stereopticon, corresponding with the cuts in this sketch, or for an evening with the workers among Freed People, Indians, Mexicans, Mormons, Chinese, or at Immigrant Landing Place, may be arranged for by writing to above address. Party to pay express charges and replacement in case of breakage.

MARY G. BURDETTE, *Corresponding Secretary.*

